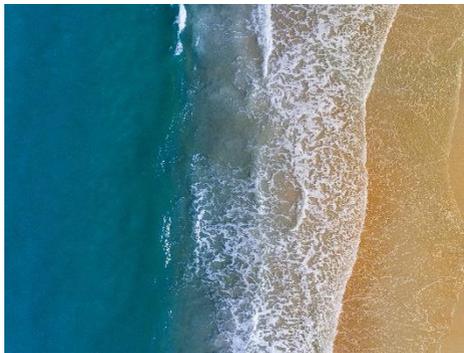

Transition

Rabbi Alon Meltzer

*A New Page of Talmud –
Bamidbar 5782*



On the first day of the second month, in the second year following the exodus from the land of Egypt, God spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, saying:- **Bamidbar 1:1**¹ After having explained the laws of the offerings in the third book, He now began to set forth in this book the commandments which they [the children of Israel] were told with reference to the Tent of Meeting.- **Ramban introduction to book of Bamidbar**² Seeing that Moses was so humble, he did not want to enter the Tabernacle until God had invited him to do so seeing the Tabernacle was still enveloped in a cloud housing God's attribute of glory. Even though Moses had been told by God that He would meet with him in that Tent and speak to him inside from above the kapporet, from "between the cherubs" (Exodus 25,22), he was afraid to enter; he was afraid to prophecy inside, to pray inside, or to offer sacrifices inside until God would give him express permission by calling him and inviting him inside. This invitation was tendered when the Torah writes: "He called to Moses and Hashem spoke to him from the Tent of Meeting, to say." – **Rabeinu Bachya on Bamidbar**³ Now this whole book deals only with those commandments which were meant only for a particular time, being the period when the Israelites stayed in the desert, and [it deals also] with the miracles which were done for them, in order to tell all the wondrous deeds of the Eternal which He wrought for them. It tells how He began to destroy their enemies before them by the sword, and He also commanded how the Land should be divided up amongst them. There are no commandments in this book which are binding for all times except for some commandments about the offerings which He had begun in the Book of [the Law of] the Priests [i.e., Leviticus], and whose explanation was not completed there, therefore He finished them in this book. – **Ramban introduction to Bamidbar**⁴ The Sages compared

... in the wilderness of Sinai, in the Tent of Meeting...
בְּמִדְבַּר סִינַי בְּאֶהָל מוֹעֵד
Bamidbar 1:1

the Jewish people's connection to Hashem to the marriage of a bride and groom in regard to two events: The first one is the Giving of the Torah, based on the verse (Shemos 31:18): "And He gave to Moshe when He finished (ככלתו)." The word ככלתו is written without the vav suggesting that just as the Torah was given to him as a bride (כלה), who is adorned with twenty-four adornments, so, too, a Torah scholar must be knowledgeable in the twenty-four books. The second event was the inauguration of the Mishkon, as it says (7:1): "It came to pass, on the day Moshe finished erecting the Mishkon." Rashi explains that on the day the Mishkon was erected, the Israelites

were like a bride entering the wedding canopy. This teaches us that the Giving of the Torah was like betrothal (erusin), and the day the Mishkon was erected was like marriage (nisuin). In between there was

about ten months, which is comparable to the ten months given to a bride from the time of betrothal to marriage to be adorned in the twenty-four types of adornments mentioned in Yeshayahu (3:18-22).– **Kli Yakar on Bamidbar 1:1**⁵ Rashi wishes to explain why the Torah writes all of these details. He answers that "Because they are precious ... [Hashem counts them all the time]." He means to say that even without these details one would have to explain why the Torah writes "Take a head count of the entire congregation" (v. 2), given that He had already counted them in Parshas Ki Siso. Therefore one must say that these details are mentioned "Because they are precious."- **Sifrei Chakhamim on Bamidbar 1:1**⁶

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